437 (2) The Traditional Economic System
423 The kanam tenure had significance as an institution which linked the system of payments in kind, found within the inland villages, to the [433] cash economy of the coastal towns. Traditionally, each village appears to have been self-sufficient for the basic necessities of life. The high castes paid lower caste servants daily or thrice annually in paddy and the lower castes traded services and some goods with each other with paddy as their medium of exchange. Irava tenants paid their rents in paddy to Nayar kanakkar, who in turn paid a much smaller rent in paddy to the janmi.

Nayar men, however, though they lived mainly from the produce of their estates, were also paid in cash by the Raja in return for military service. [436] The use of money was otherwise confined mainly to the coast-towns and to overseas' trade with the Arabs, Portuguese, Dutch, French and English in pepper and other commodities. This trade was largely carried on by the Muslims, who were originally, from the ninth century, converted from the lower Hindu castes by Arab [442] traders. Muslim middlemen obtained pepper from cultivators of inland and foothill villages in return for cloth obtained from overseas, or manufactured by Hindu castes of weavers in the towns. They traded the pepper for cash to Arabs [451] and Europeans. The royal lineage obtained revenue by several kinds of taxes levelled on this merchandise, and paid the Nayar armies from its coffers. The Nayars in turn made periodic kanam cash payments to Nambudiri and other

2:Gough E-4, 5 (1947-1949)1961 A Wll Kerala A Wll
Central Kerala Nayar

dependence of India in 1947. Cochin and Travancore were amalgamated in 1949 and, under popular pressure for the formation of linguistic states, the whole area was reunited as the State of Kerala in 1956. This state elected a Communist government in 1957.

After 1498 there were certain changes in Kerala's economy. Trade and towns expanded, gunpowder was introduced and wars became more devastating, and cash transactions became more prevalent among the aristocratic castes in villages (K. M. Panikkar, 1929: chap. XIV). But the basic form of the caste system and the pyramidal system of kingdoms, subordinate chiefdoms, and villages persisted with little change until after the Mysorean conquest. The Calicut kingdom gradually declined after 1498, for the Portuguese allied themselves with the small kingdom of Cochin to the south, freed it from Calicut's overlordship, and used it as a base from which to expel the Arabs and subdue the Zamorins. Nevertheless, with fluctuating boundaries Calicut remained the most powerful kingdom until the 1730's.

Although its internal political boundaries have shifted continually, Kerala is today still divisible into three major cultural areas. These are distinguished by differences in the names and numbers of the castes who occupy them, in dress, dietetic habits and ritual practices, and in the kinship systems of the several Hindu castes. The northern area, north of the Kora River, comprises the former kingdoms of Nileswaram, Kolattunad, Kottayam, and Kadattunad. This was the area dominated by the Kolattiri kings in the fourteenth century and at various periods thereafter. In British times it became the northern part of Malabar District and the southern part of South Canara District; I shall call it North Kerala. The central area comprises the former kingdoms of Calicut, Walluvanad, Palghat, and Cochin. It was overrun by the Zamorins of Calicut at various times between the fourteenth and eighteenth centuries. In British times it formed South Malabar District and Cochin State; I shall refer to it as Central Kerala. All the southern area (until recently, Travancore State) was at one time or another subordinate to the kings of Travancore. The political systems—and consequently the internal caste divisions of the Nayars and the forms of their kinship systems—differed in these three areas. Much confusion has arisen in the past because of failure to distinguish between the three regions. It has been assumed that the Nayars had one kinship system, whereas in fact they had three, with different terminological structures. In this paper I describe Nayar kinship in two kingdoms of Central Kerala: Calicut and Cochin.

2:Gough E-4, 5 (1947-1949)1961 A W11 Kerala A W11
Central Kerala Nayar

lords and tenants through indigenous Muslim middlemen. At that time the middlemen appear to have paid the villagers directly in cloth, metals, and luxury goods. Sumptuary laws confined the use of many imported goods to Brahmans, Nayars, and merchants. Other strategic goods such as metals and cloth filtered down from the landlords and tenants to the lower castes in the form of customary gifts at festivals.

During the period of European trade (1500 to 1792) markets and cash transactions encroached further upon the subsistence economy of villages. The kings prosecuted larger and larger wars and increasingly paid their Nayar soldiers in cash, even though they continued to muster them through the Nayars' "feudal lords."[8] As the pepper and coconut trade increased, new gardens came under cultivation and landlords and tenants often sold their spices for cash. The Nayar retainers seem to have received most of this cash from the towns, for as tenants they held the bulk of the village's garden lands as well as receiving their payments in war. From about 1550, therefore, landlords, who wished to maintain control of the economy, had to develop some means of extracting money from their tenants. Cash payments thus became a regular feature of the *kānam* tenure (Logan, 1951, I: cxxxi). The tenant periodically advanced a cash sum to the landlord as a kind of forced loan, the interest on which was then set off against the annual payment in kind. At the death of either landlord or tenant 13 per cent of the original sum was deducted from the loan as a succession fee. The tenant might then repay this amount in cash or revert to paying a larger share in kind. Later in the period cash renewal fees seem to have been exacted by landlords every twelve years. In some cases the tenant would prefer to surrender his land or to sell his right and move his family to another village. Sales of landlord rights, even (near the ports) to Europeans or Muslims, also increased. However, sale of either landlord or tenant rights remained disreputable, lengthy, and hedged about with legal restrictions until after the collapse of native rule (K. P. P. Menon, 1929: 309–310; Logan, 1951, I: 597 *et seq.*; II: cxxxv).

[8] I use the term "feudal" here without precise definition. In many respects the political structure of the Central kingdoms was comparable with that of the stronger Western European principalities such as Flanders and Normandy in the second half of the eleventh century. There was centralized control of the judiciary, of armies, trade, and coinage, but within each principality subordinate lords retained minor judicial powers and owned domains and private armies (Stephenson, 1942: 80–92).

2:Gough E-4, 5 (1947-1949)1961 AWll Kerala AWll
Central Kerala Nayar

castes seem to have received a military training, although some, especially of the Agattu Charna caste, later became clerks (Dames, 1921: 18–19; A. Gray, 1887, I: 412–413).

The Nayars' traditional arms were the sword, shield, lance, and the bow and arrow, although gunpowder came into increasing use after the Portuguese arrived. Before 1500 battles were highly stylized (cf. C. A. Menon, 1911: 56; Ayyar, 1938: 118, 171). Not more than 10,000 were commonly brought into the field at one time. Severe loss of life was prevented by the employment of Brahman emissaries who, if fighting became intense, might enter the field and arbitrate between the leaders. If, however, the king or a chief were slain, his personal vassals had to fight to the death or until their honor was avenged by the slaughter of a corresponding leader on the enemy side (Logan, 1951, I: 138).

Later, with the introduction of cannon and fortresses by the Europeans, battles became more frequent and devastating. The Zamorin mustered a total force of between 50,000 and 60,000 at various times in the sixteenth and seventeenth centuries against the ruler of Cochin (Ayyar, 1938: 169, 182). The kings had to rely increasingly on paying their soldiers in cash rather than on sporadic feudal levies. Permanent conquest and the control of rich lands also became a more urgent aim of the kings as the overseas trade expanded. But the Nayar techniques of fighting and their code of honor persisted until British times.

Within each kingdom, law was administered at several levels. Each local caste group had its own periodic assembly of household heads to judge crimes (which were also sins) against the caste's religious laws. These included wrongful interdining and sexual relations with members of other castes. The chief punishments were fines for the upkeep of the caste shrine and temporary ostracism. Grave offenders were excommunicated with the consent of the chief. They then became the property of either king or chief and were sold as slaves to foreign traders. In the larger castes such as Tiyyars or Pulayas the local caste group was often contained within the village. The smaller castes of village servants each had their own assemblies extending over a group of adjacent villages.

Among retainer Nayars the local caste group might comprise the Nayars of one caste within one village, within a section of a large village, or within a group of two to four adjacent small villages. This area was called a *tara* in the Calicut kingdom and a *kara* in Cochin; we shall call it a neighborhood. Its assembly was called a *tara-kūttam*

6:Fawcett G-5 (ca. 1900)1915
AWll Kerala AWll
Nayar

legend "made in Austria." The Nâyars wear none but the gold, "mounted" as they call it (the mounting being much as the upper portion of one section of the necklace, in the plate), strung together through the mounting just as the necklace: a very effective ornament for the neck. The brass imitations of the sequin are worn by the women of the inferior races of whom we shall have some description hereafter. If one asks the ordinary Malayali, say a Nâyar, what persons are represented on the sequin, one gets for answer that they are Rama and Sita; between them a cocoanut tree!

Turkish coins, French half louis, and German 10 mark pieces are also used in the same way, each one being known by a distinctive vernacular name, and no corruption of its nomenclature in European coinage, so that it is always easy to identify one of these coins by its vernacular name. For instance, every Malayali knows what an "Amâda" is: it is what we know to be a real or imitation Venetian sequin.* The half louis of the empire is known as the "pakshikkas," probably from the eagle on the reverse. And so on.†

Ornaments are never worn on the ankles or on the waist, as is the rule in other parts of Southern India.

Dress, men.—This is very simple; ordinarily one cloth round the loins, the ends overlapping a foot or two in front. It is not tucked between the legs, which is the fashion practically all over India, but hangs straight to the ground. It should touch the ground, or very nearly do so. Wearing a cloth in such fashion carries with it dignity to the wearer. A Tlyan, or a man of any inferior

* I have never heard any explanation of the word Amâda in Malabar. The following comes from Tinnevelly: "Amâda was the consort of Bhagavati and he suddenly appeared one day before a Shânár (the caste devoted to climbing the palms and drawing off the juice) and demanded food. The Shânár said he was a poor man with nothing to offer but toddy, which however he gave in a palmyra leaf. Amâda drank the toddy and performing a mantram over the leaf it turned into gold coins which bore on one side the pictures of Amâda, the Shânár and the tree; and these he gave the Shânár on a reward for his willingness to assist him. This explains the two names—Shânár caste (as they are called in Tinnevelly, but where they are not very common), and Amâda."

† It is scarcely right to say any of these coins, even the sequin, is not current. The value of each is known everywhere to a nicety. It must be remembered that throughout Malabar copper coins of the English and Dutch East India Companies, of Mysore, and of almost every former dynasty of South India are to be found amongst the coins actually current with the people, while in the rural parts reckoning is always in fanams: not in annas.

12:Peter E-5 (1939, 1949) 1963 AWll Kerala AWll
Kammalans

*595 564 [361] the cross-roads of the main Shoranur-Palghat highway of the road to Lakkidi, a few furlongs down the latter, on the right hand side. In contrast to the Thandan houses to which we had been, although not to the Tiya (Thiyya) houses of the Cochin labourers, the place looked rather [342] miserable. It was a thatched palm-leaf house, standing on a red laterite loam platform, in the middle of some paddy fields. There were signs [241] about that these Tathans were not only goldsmiths but that they now [231] also practised agriculture. There was paddy lying about to dry in heaps in the yard, and there were stalls for bullocks at the back.

*595 [601] We interviewed a man called Raman and his brother Kochen, aged fifty four and fifty two respectively, who lived polyandrously with their wife, Kurumba, forty five years old. They seemed rather impressed by us, and were reluctant to speak. They observed the outward forms of [574] hospitality, however, and presented us with fresh coconuts for us to drink the milk.

Raman told us that the household's name was Padijarehil, meaning "Western", and that it was part of five others which constituted the [611] Uzhugaparekil *tarawad*. The latter was *makkathayam*, as we expected, [614] and exogamous, as was also their *kiriyam*, although, here too, they only observed the rule in matters which concerned those members of it whom they knew. They had two and a half acres of paddy fields, in simple *595 427 293 *verumpattam* lease from a Nambudri Brahmin janmi called Kodiertha-mana. For this they paid five rupees a year and handed in a part of the harvest – five hundred *parahs*, I have in my notes, three hundred from the *kanni* crop and two hundred from the *magaram*.[1] As it was an ordinary *verumpattam*, there was no renewal fee. They had a deficit this year of forty *parahs* (roughly lbs. 866⅔) and they were wondering what [464] they could do to make it good. Last year they had done "other work" (presumably such as hiring themselves out as labourers) in order to raise the cash needed to compensate for the deficiency in grain, and *595 they might do the same thing now. When I asked them what kind of [326] goldsmith's work they did, they laughed and said that they had given ●[436] this up; how could they carry on with their traditional profession, they asked, when the sovereign which was once worth Rs. 25 had reached Rs. 77?

[601] Raman and Kochen had had eleven children in their polyandrous

[1] This again seems too much. It is equivalent to lbs. 10,830 (1Palghat *parah* = 10 *edengalis* = 40 *nalis* (1 *nali* = *tolas* 21⅛ in s. Walluvanad and Palghat) = 866,40 *tolas*; as 40 *tolas* = 1 lb. in s. Malabar, 1 *parah* = 866,40 : 40 = 21⅛ lbs and 500 = lbs 10,830). [804]